

ficer glorifies .the yast prowess of IroRA,
 the mighty,
 tli© dweller in (an eternal mansion).^{5*}

III. (X.)

The divinity and *Riski* are the same ; the metre is
 the -common
Anusht'ulh.

Varga xix. 1- ^e chanters (of the *Sdma*) hymn
 thee₃ S'A-
 TAEETU ; the reciters of the *Michas* praise
 thee, who
 art worthy of praise ; the *Brdhmanas*^b
 raise thee
 aloft, like a bamboo-pole.

according to the comment, he who is accustomed
 to so to the
 chamber which is appropriated to sacrifices,
ydgaese gamanasilam.

^a The epithet is *nyokas*, from *m*, explained *niyata*,
 fixed, per-
 manent, and *okas*, dwelling.

^b This stanza is nearly similar to the first stanza
 of the seventh
 hymn (see p. 18), and is similarly expounded by the
 commentator.

The first term, *gdyat-rina*, literally, those who
 employ the *Gdyairi*
 metre, is said, by *Say ana*, to denote the *Udydtri*,
 the chanter of the
 hymns of the *Sdma*: *arkinah* is explained, as before,
 the reciters of
 the *Rich*, and the same as the *Hotri* of a sacrifice.
 The third term,
brahmdnah, is explained the *Brahma* of a sacrifice,
 or priest so
 denominated, and the other *Brdhmanas*. The
 objection to the ex-
 planation of the first, as involving the prior
 recognition of the
Sdma-veda, has been already noticed. The total
 disconnection of
 the term *brahmdnah*, the plural of *brakman*, from
 any refer-
 ence to *JBrdhmanaSy* as bearing a share in religious
 rites, and as

implying only *Intenden*, utterers of prayer, as proposed by Dr. Both (*Zeitschrift der Deutschen Morgenl&ndischen Gesellsqhaft*, Vol. I., p. 66), cannot be admitted without further investigation; although it may "be- possible that the *Brahma* of a sacrifice does not necessarily involve the notion of a *Brahmana* by caste. Eosen renders the word, *Brahmani*| M. Langlois, *pretres*. The concluding